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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XV.

OCTOBER, 1850.

No. 10.

MISSIONARY INFORMATION.

The following extracts from the addresses of the Rt. Rev. the Bishops, to their respective Conventions, give much information and valuable suggestions on the subject of our Missionary operations in the Domestic branch of the field:

BISHOP KEMPER TO THE DIOCESE OF WISCONSIN.

“DEAR BRETHREN—As the General Convention is to be held next October at Cincinnati, I believe you will all agree with me that our ‘condensed report’ and ‘tabular view’ of the state of the Church in this Diocese should be most carefully and accurately prepared; and that both Bishop and Clergy may know their duty and be enabled to perform it faithfully, I will begin this address by soliciting your attention to part of the VIII. Canon of 1841. The first section is in these words:—‘As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered, that every minister of this Church shall present, or cause to be delivered, on or before the first day of every Annual Convention, to the Bishop of the Diocese, or, where there is no Bishop, to the President of the Convention, a statement of the number of baptisms, confirmations, marriages and funerals, and of the number of Communicants in the parish or Church, and of all other matters that may throw light on the state of the same. And every other clergyman not regularly settled in any parish or Church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop shall think fit, may be read in Convention, and shall be entered on the journals thereof.’ * * *

“On the 17th June I visited *St. Matthias’ Church, Waukesha*, when I preached twice, and administered the Holy Communion, and delivered an

address on confirmation. Four persons renewed the solemn promises of their Baptism, and were exhorted by me to persevere in holiness unto their lives' end. * * *

"Nearly the whole of October was devoted to a visitation of Iowa.

"I was at *Mineral Point* the 2d November, where I preached and confirmed four persons. *Trinity Church* is not yet finished, although it is occupied by the congregation for public worship. The Rev. Ebenezer Williams has resigned the parish, and is now living in Grant county with the intention of officiating at Platteville and other places, and of extending his visits occasionally to *Prairie du Chien*. The Rev. James De Pui, late of Dubuque in Iowa, has now charge of the parish.

"The important station of *Madison* continues unsupplied. It presents an inviting field to a young clergyman of education and talents. The organization of *Grace Church* continues, and it has some zealous members, who own a fine lot for the erection of an edifice for public worship. I was here Sunday the 4th November. We had two services—Eleven persons participated of the Communion, and an infant was baptized.

"On the 7th November *St. Paul's Church, Watertown*, was consecrated to the worship of Almighty God, to the great joy of its zealous Rector. The building is small, but very neat and in good taste. It is now, I am happy to say, out of debt. The success that has attended this effort, proves how desirable it is in every rapidly growing village there should, if possible, be a resident clergyman entirely devoted to the interests of the parish. As there was a meeting of the Standing Committee of the diocese at the same time, we had the presence and assistance of the Rev. Messrs. Ruger, Akerly and Keene. * * *

"On the 27th of January, 1850, I visited *Fond du Lac*, where a parish has been organized by the Rev. Joshua Sweet, who has been transferred from Maryland to this diocese. So much aid has been promised to the Churchmen of this rapidly growing place, that if they do not erect at an early day a house of prayer, the fault I fear will be very much owing to their want of zeal. Here there were twelve recipients of the Holy Communion. I preached twice, and at the request of the Rector baptized three infants. That night we had a service at *Taycheedah*, which was well attended.

"The night of the 28th I preached at *Mayville*, the Rev. Mr. Sweet reading prayers. This place, you are aware, promises to be one of no little importance in consequence of its vicinity to the iron mines. The next night I preached at *Horicon*, where and in its neighborhood are families attached to the Church. At *Waupun* I baptized five children and preached. At *Rosendale* we had two services, for the Rev. Mr. Hoyt had joined me at Mayville and kindly travelled with me for some days, until he was obliged to return to attend to the Sunday duties of his parish. Here, at *Rosendale*, although scarcely more than a farming district, the Churchmen have frequently assembled for Lay Reading. I baptized three children, and made arrangements with Mr. Hoyt to visit this and some other places monthly, until the meeting of Convention, as a Diocesan Missionary.

"I found *Oshkosh* a large and growing place, on the banks of Lake Winnebago. Here there are several Church families from Vermont, who are quite anxious to enjoy the privileges they once possessed in their native State. I solemnized a marriage, preached twice, baptized an infant, and administered the Lord's Supper to five persons.

"Being compelled to pass a night at *Neenah*, on the Fox River, I had

an appointment for Divine Service, which was well attended, and at which, to judge from the responses, there were several persons present well acquainted with the Prayer Book.

"*Green Bay* as a village is evidently reviving, while our congregation is gradually gaining in strength. We had three services in the Church, one at *Deperce*, and one at *Fort Howard*, which after having been long abandoned, is again occupied by troops. I preached on all these occasions, and at the last service, which was held the night of Sunday, 10th February, the Apostolic rite of confirmation was received by eight candidates.

"The great part of two days was devoted to *Duck Creek*. On Saturday morning there was public worship, when, after the solemn celebration of the service in the Oneida language, I preached through the Interpreter. That evening the Chiefs met me as a body of vestrymen, and after having promised to set apart a portion of land for a Cemetery, I assured them that as soon as it was duly enclosed, I would return to consecrate it. The new Missionary, our excellent brother Haff, had the gratification of presenting eighteen persons to be confirmed, on Sunday morning. Amidst many trials and privations, he has nobly persevered, and I trust he will still do so, to the spiritual benefit of this interesting people; for great, he may rest assured, will be the reward of his faithfulness. Here let me mention, to the praise of these children of the forest, now converted and in their right minds, that they are solemn in their behavior when at Church, and peculiarly reverential when they approach the Lord's table, and that a veil or a glove is never seen when they receive the Communion 'into their hands,' according to the Rubrics. Many as usual participated in the Lord's Supper at this visitation. In the various duties of the day, I was assisted not only by the present, but the late Missionary. The interest of the Rev. S. Davis in the welfare of this people, continues apparently unabated, although his feeble health seldom permits him to officiate. At the close of the service, and before we left the Chancel, almost every man, woman and child, came up in Christian simplicity to shake hands with their spiritual pastors and guides, and thereby to express their gratitude and affection. Nor was I suffered to leave the nation until there was paid to me for the treasury, the contributions which our Canons require for the Episcopal Fund, Diocesan Missions, and the expenses of the Convention.

"The station at *Manitoowoc* is still unsupplied, to my great regret, for it presents a field of great usefulness and much interest. There are several Church families there and in the neighborhood. I preached the night of the 12th; and the next day, at the residence of a respectable Irish gentleman, some miles up the river. I baptized an infant, churched his mother, and administered the Lord's Supper to nine members of the same family. That night we had worship at *Manitoowoc Rapids*.

"I reached *Sheboygan Falls* in time to officiate there at night.—The next day was spent with the Rev. L. Wilson Davis, for whom, at *Sheboygan*, I preached twice and confirmed six persons.

"Sunday, the 17th, was devoted to *Port Washington* now called *Ozaukee*. In the upper room occupied by the congregation, I administered the Lord's Supper and preached both at morning and evening prayer. A third service was held at night in a private residence, when I baptized the son of the Missionary, and after public worship, spoke to the people on the importance of infant baptism. This station is now vacant, as the Rev. S. K. Miller left it, the beginning of April, and has since been transferred to the diocese of Western New-York. The labor which has been bestowed upon this

place, will not, we trust in God, be in vain. I have never despaired of any station, where the banner of the Cross has been unfurled by one of our clergy; and, by the grace of God, I never will. * * *

"The same night I was at *Janesville*. Here the Missionary presented at the Chancel eight candidates for the Apostolic rite of laying on of hands, among whom was a former Baptist preacher, but then a candidate for Holy Orders, and a blind gentleman, who having been educated in New-York, has lately been placed at the head of an institution just organized by our State Legislature, for the instruction of those who have been deprived of their sight.

"The night of the 7th, I preached at *Beloit*; and on the following day licensed Mr. L. R. Humphrey, a candidate for orders, to act as a Lay Reader as long as the health of our excellent brother, the Rev. S. C. Millett, remains feeble, and he requires assistance. * * *

"On the 27th of March, the Rev. Geo. R. Bartlett met me at *Fox Lake*, where I preached in the evening. The next night I preached at *Little Green Lake*. The following night I was at *Marquette*, a small village on Lake Puckaway, an expanse of Fox River. At these three places, and particularly at the last, where public worship had never before been celebrated 'according to the use of the Protestant Episcopal Church,' the audience appeared to be well acquainted with the service. The next night I preached at Ripon, a place which from its valuable water power may become important, and where I selected with Judge Horner and Mr. Mapes two lots, which I was assured should be made over to me in trust for the benefit of a future congregation.

"On the glorious festival of our Lord's Resurrection I officiated in the morning at Mr. Bartlett's station, *Green Lake*, where I baptized two children, preached, and administered the Eucharist to eleven persons. Here I was promised that if I would return the 23rd of this month there should be a small chapel ready for consecration.

"That afternoon I preached at *Dartford*, a place that ought to be attended to by the Church without delay. Here there were five communicants.

"I heard of Churchmen in neighboring settlements and villages; and I knew some who had already gone into the country lately purchased from the Menominees, and others who contemplate going,—but my appointments were such that I had to return. And yet it must be evident to you all, that the Church will never fulfil her high duties and most solemn commission, until her ministers accompany the hardy pioneer to the forests and the uncultivated prairies.

"Travelling towards *Beaver Dam*, where I preached the night of the 1st of April, visited and prayed with a sick communicant, and received earnest solicitations for a renewal of the services of the Church, I stopped long enough at *Fox Lake* to baptize three children.

"I now visited *St. Paul's Church, Watertown*, preached and confirmed three persons. It was my intention, according to promise, to hold an ordination at this time and place, but, and not for the first time, there had to be a postponement in consequence of the attendance of but one Presbyter. The times are now peculiarly important, and to some extent alarming. There have been perverts who have renounced their orders and fallen victims to the idolatrous practices and unfounded claims of Rome. It is evidently then the duty of all of us, and particularly of the clergy, to watch the avenues to the ministry with the utmost care, and to see that no one is

sent forth as an herald of the Cross, who is not, as an able minister, thoroughly prepared to oppose error and defend the truth.

"On Sunday morning, April 7th, *Christ Church, Delavan*, in Walworth county, was consecrated by me. In the services of the day, the Rev. S. McHugh, the Missionary, with the Rev. Messrs. Millett and McNamara, united. The building, although not entirely finished, is out of debt, and does much credit to the enterprise and zeal of the Rector, Church Wardens, and Vestrymen. I preached twice, baptized two infants, confirmed four persons, and administered the Holy Communion. * * *

"On the 9th I started for Iowa, from which I did not return until the next month.

"The 3rd of May, according to appointment, the Rev. Mr. Millett met me at Decatur, in Green County : in the neighborhood thereof, at the house of Mr. Kitel, I preached and confirmed two persons. I look forward to the day when, not far from the residence of this zealous family, a congregation will be collected and the worship of Almighty God duly celebrated.

"Some days were now spent in Rock County. At *Beloit* I preached five times, and laid hands upon seven candidates for confirmation.—The festival of our Lord's Ascension was likewise spent here, when I again preached and administered the Eucharist to twenty persons. At *Janesville*, I delivered three discourses, and after due examination, Mr. Otis Hackett was admitted by me to Deacons' orders on Sunday the 12th of May. * * *

"And now, brethren ! what can I say of the state of the diocese ?—Most truly the harvest is great, but the laborers are few ; and so small is the compensation in many cases, that it is a cause of thankfulness, and I trust of devout gratitude to the great head of the Church, that so many of you have persevered amidst difficulties and poverty. Some have left us and others may go, because they could not support their families at the stations where they officiated. Perhaps my anxieties are too great. Perhaps I am too solicitous to supply all those who belong to the Church with her precious consolations, and who are now scattered through the length and breadth of the State. If the love of Christ constrains me, I know I am right ; and surely we are all conscious that we cannot too highly prize an immortal soul. Can we not then as individuals, and especially as members of parishes, however poor, do much more for the cause of Christ and His Church than we ever yet have done ? Already a few of our congregations have, with God's blessing, gained such strength, that besides supporting their own Rector, they might almost sustain a Missionary. And what a glorious privilege is this when properly viewed ! Can we not at least increase our Diocesan Fund to such an extent that the Committee having charge thereof can employ two itinerants, or be enabled, as occasion demands and opportunity is afforded, to send out some of the stationed clergymen to those places where the members of the household of faith are perishing for the bread of life ? This is a topic worthy your consideration and immediate action.

"I hoped to have said much to you concerning a college, or rather a Church school. But I am not fully prepared to speak of it at this time. Perhaps as an individual calling himself an Episcopalian has shown his liberality by giving \$10,000 to the Methodists for educational purposes, the compliment may one day be returned, and some one of that denomination may by a similar gift enable us to begin an institution that would be of inestimable value. Even with half that amount we could perform a good work." * * *

ACTION OF THE CONVENTION OF THE DIOCESE OF FLORIDA.

"The following preamble and resolutions, in reference to the election of a Bishop of the Diocese of Florida, were offered, and the question being taken on the resolutions, they were unanimously adopted :

"This Diocese was organized thirteen years ago, under very favorable circumstances, and with the most promising encouragement of success ; it was then hoped and believed, that long ere this, it would have been blessed with the permanent services of a Bishop. These anticipations have not been realized, owing, in part, to some afflicting visitations of Divine Providence ; but mainly, it is believed, to the frequent removals of the Clergy from the Diocese, occasioned by the causes noticed in the report of the Committee on the State of the Church. The Church now languishes, and seems ready to perish, but we believe that such services would soon restore life and animation to a body at this time almost paralyzed and prostrate. Therefore,

"*Resolved*, That the Clergy now canonically connected with this Diocese, are *most strongly and earnestly* solicited to remain, and attend the next meeting of the Convention of the same ; and that the several Churches of the Diocese be, and they are hereby recommended and requested, and *most strongly urged, as a matter of Christian duty*, to take such measures as may enable all the Clerical members of the Convention in the Diocese, to attend the next meeting thereof, with an especial view to the election of a Bishop, and providing for his support.

"*Resolved*, That in the mean time the Standing Committee of the Diocese be authorized and requested to invite Bishop SOUTHWATE (who, it is understood, has returned from Constantinople to the United States,) to visit this Diocese, and perform Episcopal functions therein, and that it solicit the Board of Missions to extend to him a support while he thus officiates among us."

BISHOP SMITH TO THE DIOCESE OF KENTUCKY.

"To a person whose career commenced a generation ago, and whose first observations of the condition of the great body of Christian people were made in the older states, the depressed and sad condition of our common christianity at the West and South-west, by reason of the prodigious multiplication of sects, must have given rise to trains of very serious and gloomy reflection. To such an one, it must be evident, that this tendency to sub-division is verging towards the development of such disastrous results, that the best regulated minds, amongst the truest hearted Christians, can no longer contemplate them without alarm. They are beginning to be felt to be intolerable. Age has robbed most of the ideas upon which those numberless splits were based, of their novelty and supposed exaggerated importance. Transplantation has done more. And the absurdity of importing transatlantic Isms, English, Scotch, German, from their ancient hot-beds, and transplanting them into our virgin western soil, is beginning to be justly felt. The consequence is, a pervading dissatisfaction with those very characteristic peculiarities of each, which was the occasion of its rise. The leading mind and heart of most western sects, are no longer occupied, with pride and self-confidence, in the defence and propagation of its distinctive Ism—but rather with mortification, sadness, and those things which are evidences of the incredible loss sustained, by having contended so long and so violently for these paltry distinctions, to the sad neglect of the weightier matters of our common Christianity.

BISHOP GREEN TO THE DIOCESE OF MISSISSIPPI.

"On looking to the present needs of the Diocese, that which stands foremost to my view, is the want of Missionaries—faithful, active, self-denying, humble-minded men, who will both rebuke and admonish, and pray in the parlors of the rich, and will go in and out among the lanes and alleys and suburbs of our towns, and up and down our highways and neighborhood-paths, and seek out the poor and the ignorant, and bring them within the sound of the Gospel,—men who will "cast in their lot with us," and not leave "the day of small things," just as God's blessing is about to make it "a thousand," to look for a wider or otherwise more tempting field. But how are we, brethren, to obtain such men, and especially how are we to keep them with us, unless we raise them up from among ourselves? Oh! is there a duty that presses itself more home to the heart of the Christian pastor than that of looking out among his flock some one or more youths of piety, and of holding up before their view, from day to day, the glory and honor and blessing that await them, if they will dedicate themselves to the ministry of Christ? May not one such be found, by diligent and prayerful search, in almost every congregation? Or, rather, may not many such be raised up unto God, by waking up a Missionary spirit among our people, by frequently reminding the young of their baptismal obligations, by regularly and seriously catechising them, and by holding up to their view the greatness, the dignity, the usefulness and the reward of those who "turn many to righteousness?" Towards the promotion of this great object,—I mean the procuring and retaining of suitable Missionaries in the diocese,—I look for much, under God, from the society for diffusing a knowledge of the Church, which it is proposed to establish at this Convention; and I trust, nay I entreat, that its merits may be truly weighed, and its holy ends promoted by every member of the diocese.

"Every parish that desires to give permanency to its interests, and to secure the services of a faithful pastor, should aim, as soon as possible, to procure a rectory or parsonage. However humble it may be, the mere fact that it is the property of the Church, will invest it with a peculiar interest; your minister will cheerfully submit to its few and narrow rooms, if he can only feel that it is a home; and the congregation, from time to time, can add to its comforts and conveniences as God may fill their hands and open their hearts."

BISHOP BURGESS TO THE DIOCESE OF MAINE.

"Our Missionary operations have been aided by kind donations from the parishes of Trinity and St. Paul's Churches, Boston; St. Peter's Church, Salem; Christ Church, Middletown; St. Luke's Church, Rochester; Christ Church, Hartford; and St. Michael's Church, Bristol; and from several individuals. The grant from the Domestic Committee of the General Board to this diocese was, last autumn, reduced to five-sevenths of the previous amount; a change which threw upon our parishes a necessity for larger exertions. Those exertions were not withheld; and although our contributions to the Domestic Missions of the General Board have thus been partially diverted to our own necessities, yet our Missionaries have all been sustained, and our Board is free from embarrassment.

"The establishment of the Church on the eastern border of our state has been, during the year, the subject of some correspondence. There are, at Calais and at Eastport, several persons who have declared their earnest desire for the ministrations of the Church; and a portion of the support of a Missionary could be readily obtained. It may also be gratifying to know that services have been incidentally held at East Machias, by a clergyman on a visit, and that there are several members of the Church at Cherryfield. A Missionary for the Eastern part of the state, and a Missionary who might itinerate through some other portions of its territory, are the laborers who are now most needed in our vineyard.

"But our resources are extremely limited; and it is only by steady, united, economical exertion and care that we can sustain our present stations, and make some slight advancement. It should be a first effort to bring our weaker parishes, as rapidly as may be, to a state of independence in respect to the maintenance of their own ministers. Whatever they can thus accomplish is so much added to the Missionary treasury. For this end, I would recommend, too, not only that the organization of all parishes should be complete; but also that, as far as may be possible, through the appointment of efficient officers, through meetings of the vestries or parishes for consultation, and through all attainable system and regularity in the collection and disbursement of parochial funds, the strength of each parish be called into active co-operation."

BISHOP M'COSKRY TO THE DIOCESE OF MICHIGAN.

"Last year fifteen hundred dollars were withdrawn at once; and only one thousand dollars were left to sustain fifteen Missionaries! Several of these had no other support, and the consequence has been most disastrous to them, and to the Church. We do not blame the Domestic Committee for this state of things. They have been forced reluctantly to withdraw their aid. The cruse lies far deeper. We must therefore husband our own resources, and learn as soon as possible to aid ourselves. I know full well, that there never was a more favorable time for the extension of the Church, if our brethren in the east would stand by us a little longer. And it is sad to think how much must be given up; and how many of our brethren scattered abroad must be neglected. But our hands are tied, and we must be content to move slowly along, as God blesses us at home.

In view of the above remarks of the Bishop, the following resolutions were adopted:

"*Resolved*, That this Convention hold itself responsible to the Missionary Committee of the diocese, to the amount of fifteen hundred dollars, for the conventional year, for the support of Missions within the diocese, in the following proportions, viz.: no less than one thousand dollars to be raised by the parishes of St. Paul's Church and Christ Church, Detroit; and not less than five hundred dollars by the other parishes within the diocese.

"*Resolved*, That it be the duty of every clergyman, having parochial charge, to read the offertory to his congregation on the second Sunday of each month, and receive their offerings for the purpose of sustaining Missions within the diocese, and to transmit the same to the Treasurer of the Diocesan Missionary Committee.

"*Resolved*, That the Secretary give notice to all parishes within the diocese, not represented in this Convention, of the passage of the two last resolutions."

Intelligence.

TRIENNIAL MEETING OF THE BOARD.

As the time for the Meeting of the General Convention approaches, the question is sometimes asked by others, and sometimes we ask it of ourselves, what will be the effect upon our Domestic Missions? We anticipate nothing but good. Whether the comparison of views of wise and earnest men, devoted to the interests of the Church, assembled from various and distant points of the Mission Field, may lead to some modification or change of plans; or whether the existing plans may be deemed the best under present circumstances, we feel satisfied that the concentrated wisdom of the mind of the Church will be so happily guided by the Divine Providence, as to decide upon a safe and beneficial course, and that personal fidelity and affection will have their most approved work in the endeavor to make the Church's plans effectual. If the Church General possesses high assurance of Divine Benediction, surely the Church in our great country, meeting for sacred and useful purposes, must share largely in the promise and the presence.

Even on the most common calculation of human affairs, we may hope that so many clergymen and laymen, attached to the Church, on the lookout for her welfare, freely exchanging thought, suggesting, discussing, pondering, concluding—met together in a place so central and far inland, as the largest city of the Great West—cannot mingle together without benefit to themselves and to their cause. The Churches will more truly feel themselves to be portions of the same sacred family; those who may have looked but at the narrower field before them will take a wider range, and with enlargement of the view, larger and comprehensive thoughts will come, general sympathy will be increased, greater interest be awakened, and the hands will wax stronger and stir with more activity. The dwellers of the Atlantic coast visiting the distant metropolis of the west, will realize better the greatness of the Missionary Field. The east and west, the north and south, will give and return the friendly grasp, and the silent perhaps unconscious determination will be formed to allow no narrow views, or unfortunate prejudices, to interfere with the work of faith and the labor of love in behalf of our beloved Zion. May such pleasing anticipations be fully realized—our Church everywhere feel the invigorating influence, and its solitary places be made glad!

APPOINTMENTS.—The Rev. Rufus Murray to Adrian, Mich., from May 1st, 1850. The Rev. Otis Hackett, to Keokuk, Iowa, from July 1st, 1850. The Missionaries now in the Dioceses of Maine, New-Hampshire, Georgia, Alabama, Kentucky, Indiana, and Illinois, have been re-appointed for the year, commencing October 1st, 1850.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th August, to the 15th September, 1850:—

VERMONT.

Sheldon—Grace Ch..... 2 50

MASSACHUSETTS.

Cambridge—..... 10 00

CONNECTICUT.

Hartford—Christ Ch..... 49 00
Miss Emma Geer..... 5 00 54 00

NEW-YORK.

New-York—St. Clements, A Parish-
ioner..... 2 00
St. James's..... 29 00
J. H. S. 2nd donation..... 1 00 32 00

PENNSYLVANIA.

Pottstown—M. and A..... 10 00
A friend to Missions, through the
Bishop of Pennsylvania..... 200 00 210 00

VIRGINIA.

Lexington—Col. F. H. Smith..... 5 00
Westmoreland Co.—Washington and
Montrose parish..... 5 00 10 00

SOUTH CAROLINA.

Aiken—St. Thaddeus..... 21 82
Charleston—St. Paul's..... 116 62
Indians..... 1 25
St. Philip's, for Bp. Kemper's
jurisdiction..... 27 00
Do., Bp. Freeman's..... 23 00
Mo. Miss. Lec..... 1 78
Columbia—Trinity..... 15 00
“ for Alabama..... 6 00
“ for the Jews..... 5 00 222 47

LOUISIANA.

New-Orleans—R. H. R., and H. P. R.. 12 00

TEXAS.

San Augustin and Nacogdoches—.. 10 00

MISCELLANEOUS.

A Lady of New-York..... 5 00
T. R. J..... 2 00
H. L..... 50 00
“A Friend to Missions” for the Far
West..... 25 00
Mrs. C. P., for Bp. Kemper's jurisdic-
tion..... 20 00 102 00

LEGACIES.

Estate of Mrs. M. M. Starr, late of
Middletown, Ct. Balance in
full, £..... 31 80

Total..... \$696 00
Total since June 17th, 1850, \$2,632 04

FOREIGN.

MISSIONARY CORRESPONDENCE.

Athens.

LETTER FROM THE REV. JOHN H. HILL.

ACCOUNT OF THE ANNUAL EXAMINATION OF THE MISSION SCHOOLS—COMMUNICATION FROM A FOREIGN VISITOR—HEALTH OF THE MISSIONARY.

Athens, 23th July, 1850.

On the 18th inst., I wrote you a few lines acknowledging your favors of various dates, to the 10th June. I resume my pen to fulfill my promise, that I would give you some account of our Annual Examinations, which brought to a happy close the nineteenth year of our labours in this place. On the 10th inst. our schools were closed for the summer vacation; the examinations took place on the 9th and 10th inst., and I can with truth say, that they never gave us greater gratification. The studies which had engaged the pupils, and upon which they were examined, were Ancient Greek, Greek Grammar, Arithmetic, Geography, and History, both sacred and profane; the Sacred Scriptures for the higher classes. The examination of the classes in the Geography of Palestine, with the interesting events connected with this branch of study, drawn from the Scripture, excited the most lively interest among the spectators.

The younger classes were examined in the elements of Greek Grammar, Geography and History, sacred and profane, Arithmetic and questions from the Bible. The exhibition of the Infant School, with the varied exercises of the children, in English and Greek, excited both astonishment and amusement among the deeply interested spectators. Then followed an examination in Music; first the theory, in which the pupils showed great proficiency—and then the practice. The pupils sang from their little note-books some of our most approved Church tunes, "Brattle-st.," "Lichfield," "Fountain," &c.—first with the notes only, and afterwards with the English words of our Hymns. Seventy-five copies of the Scriptures were given to those who have learned to read them since the 1st of January last, a period of six months. It was most gratifying to hear the remarks of the auditors on this occasion. The Greeks are remarkably fond of these exhibitions, and they exhibit the greatest patience, seeming never to be wearied, although nine-tenths perhaps can understand but little of what is going on. Many of them, I have no doubt, pick up more information at these examinations than they are privileged to get all the year besides, es-

pecially on religious subjects. These, at all events, they can all understand. As it is our desire to teach the truths of Christianity, not doctrinally only, but practically, we endeavour as much as possible to show that we wish to discharge our duties to our pupils and to the community, with an eye singly to God's glory. The entire absence of all favoritism, and the care which is bestowed upon the children of the poorest, not less than upon those who hold a higher station in society, leave the impression that there is a principle pervading our system, which is not found elsewhere. The testimony given by a gentleman of great respectability who was present, was this—"I find here the exhibition of true Christianity. The rich cannot say that their children have not been well attended to—and the poor cannot say that theirs have been neglected." The poor unlearned widow, who listens with breathless attention to the answers of her daughter, though they are not understood by herself, has intelligence enough to perceive that they give satisfaction to those around her, who she knows are qualified to judge; and with tears of gratitude she expresses the earnest wish of her heart that her poor fatherless child may one day be enabled to procure her living through the advantages she enjoys in these schools. I do not remember that we have ever had a public examination of our schools without perceiving that a deep impression is left upon the minds of the parents and others as to the reality of the religious principle which pervades our whole system. "Religion beyond a doubt is effectively taught here," was the testimony of many who witnessed our last examinations.

I do not know that I can conclude this brief sketch of our last examinations, better than by transcribing an extract from a letter written by a foreign lady who was present, to a female friend of hers in Germany, and which by permission of the writer I have just been reading. This is her account of what took place :

"At half-past ten o'clock the pupils of the highest classes were arranged on the gallery of the large room, and with much solemnity the *Te Deum* was sung, and then followed the usual prayers. After this each class was brought forward by its respective teacher, and was examined in Ancient Greek, and the puzzling rules of Greek Technology were applied by the pupils with great skill from the book out of which they were reading. The teacher stood at a considerable distance from the class, and the questions were put to them both in an orderly and a promiscuous way, so as to prove they were thoroughly taught. This mode of examining the pupils was pursued in all the lessons. Geography, History, (Ancient Greek and Sacred,) Arithmetic, Orthography, (a most difficult but necessary acquisition in Greek,) Sacred Geography of Palestine, with beautiful Scripture illustrations and Music, were the principal lessons upon which they were examined on the first day. On the next day came the minor classes, with the special infant school, consisting principally of the children of the first pupils who were taught in the schools in 1831-1841—a charming historical incident truly, connected with the annals of this Mission. The interest which each parent took in its child's correct answer was both affecting and amusing; tears, smiles, and sometimes loud cheers testified the parents' inward satisfaction. The children were so thoroughly drilled in everything they had learned within nine months, that they had it all at their fingers' end, and it seemed as if nothing could puzzle them. Professor Psaras and Mr. Hill, and some others, acted as touch-stones; but there was no dross to be found. The teachers have indeed done wonders—how much I wished you could have witnessed the scene! Out of the whole number of pupils who were exam-

ined during these two days (about three hundred, as the 'ragged' infant school, if I may use the phrase by way of distinction, had been previously dismissed) there was not a single one, I assure you, who did not astonish me; from the youngest to the oldest they all answered promptly and understandingly. Among those who were present at these examinations, there was a gentleman of great respectability who has a child in the infant school scarce five years old, a cousin of the Botzaris family. This gentleman, formerly an enemy of this Mission, but now a firm friend, was induced to send his little boy to the school about three months ago. He attracted my notice by his emotion, and so, approaching him, I asked him if this was the first time he had attended one of these examinations. 'Yes,' he replied, 'and I must say I am exceedingly surprised at what I see. The heads of these children seem to be so many little store-houses of useful knowledge. I confess I was deceived about this institution; I was not at all aware of its great importance, and I regret that so much injustice has been done it. I find it to be a most Christian school.' He said this with great emphasis and emotion—'I perceive,' said he, 'that there is no difference here between the poor and the rich—the rich cannot say their children have not been well attended to, nor the poor theirs are neglected; and what pleases me the most is the excellent religious instruction they every day receive.' This he said in the presence of many, and with tears in his eyes. After a while, he said—'Our government does not, I think, do justice to this institution, to which the nation owes so much; for certainly Mr. and Mrs. Hill may well be considered almost as the founders of education in Greece—certainly of good female education, and we ought to show our gratitude to them in every possible way.'

The Geography of Palestine, a most admirable lesson and extremely well explained and developed by the pupils, attracted so much attention that it was, by request, twice gone through with. The scriptural knowledge which was elicited by this examination showed that these young and tender minds were acquainted with mysteries which were 'hidden from the wise and prudent.' 'This lesson,' said one of the auditors, the father of three of the pupils, and the husband of one who had received her whole education in these Missionary schools, 'This lesson is something new and something quite astonishing. I should like to have a copy of it and of the map; here is knowledge beyond the comprehension of our clergy. Religion is certainly taught here in the most desirable manner. I am overwhelmed with gratitude to Mr. and Mrs. Hill.' At this moment the little boy of the gentleman before mentioned was saying one of his hymns, and I wish you could have witnessed the countenance of the father, when the little fellow left his place, by direction from his teacher, and went up to his mother with a prism on his hand to explain to her all about the prismatic colours, at least all he knew, which was of course a great deal more than his mother had ever dreamt of. Knowing that this gentleman had formerly been a great opponent of these schools, and that he is a man of influence, I took this opportunity of just saying to him: 'I believe, sir, the opposition against this institution eight years ago is not unknown to you; and the ill-treatment which the heads of it suffered from a few wicked men, taught them to be indifferent to all the world said or did against them as long as they knew they were performing their duty towards Him who is above all principalities and powers. These schools which you so much admire, and this system which you call 'most Christian,' are identical with what existed in 1842, under the same direc-

tion—only at that time knowledge for time and eternity was diffused among nearly 1,000 young souls like these, many of them the daughters of the most distinguished families in Greece and the Levant, and many of whom, now are heads of families, happy mothers—some of whom have children here, and some of whom are teachers here and elsewhere. The Mission of our friends Mr. and Mrs. Hill, will not be accomplished till the Greeks find they no longer have need of them. It certainly is not their wish to have a monopoly of female schools, but to promote the true welfare of this people as much as is in their power.' You are right, he said,—'we are far from being able to instruct our children ourselves, in the way it is done here—and my pen and my services shall ever be used in defence of this establishment—this benevolent and useful institution—should it ever be necessary.' "

I hope I have not exhausted your patience, with this long extract from the lady's letter. Lest this may be the case, I think I had better close my account of examinations at once, having thus fulfilled my promise and afforded you the means of communicating to our friends of the Committee, and of the Church at large, some particulars respecting our work, which may serve to interest them.

I am happy to assure you that all the members of the Mission, notwithstanding the intense heat, are well. There is a good deal of sickness in town, and we have cholera in Malta and Sicily, and other parts around us and near us; but we have been thus far mercifully spared from that scourge.

Africa.

EXTRACTS FROM JOURNAL OF REV. MR. PAYNE.

TREATY OF PEACE—ONE HUNDRED AND TEN CHILDREN UNDER RELIGIOUS INSTRUCTION—RESPECT PAID TO THE LORD'S-DAY—BAPTISM OF A NATIVE WOMAN—SCHOOLS AMONG THE COLONISTS—HIGH-SCHOOL—BAPTISM OF ANOTHER NATIVE, ONE OF THE PUPILS.

Sunday, January 6th, 1850.—A very full congregation this morning. It had been arranged between the Cavalla people and their neighbors to meet together to-day, for the purpose of finally ratifying the treaty of peace concluded a year ago. Having heard this yesterday afternoon, I endeavored to persuade our head men to alter the arrangement. They excused themselves on the ground that they were only one party in the matter; and further, that any indisposition on their part to meet the others, would be construed into an indisposition to make peace. I told them that nothing could justify their desecrating God's holy day, and expressed the conviction that God would not prosper their purposes for the morrow.

And thus it proved. On account of some misunderstanding the Grahwayans and River party would not come, and our people were, consequently, all left at leisure to attend services this morning.

Monday, January 7th.—All difficulties having been overcome in reference to the proposed meeting, the Grahway and River people made their appearance in town this morning. The discussion occupied most of the day, and it issued in placing all parties precisely on the same footing as

before the war. On concluding the business of the day, the Cavalla people killed a bullock, for the entertainment of their late enemies. After the feast they made a military display, and fired a general salute in honor of the occasion.

Thus, so far as heathen are capable of making a firm agreement, it has been done. May it long continue.

Sunday, January 13th.—Native congregation this morning, about the average one, of 250.

With the view of accommodating children from town, the small Sabbath school was removed to-day from the Mission premises to our Native Chapel. Thirty-eight of the town children were in attendance, making, with the boarding scholars and Mission family, *one hundred and ten* under religious instruction.

In the attendance of our people on religious services this morning we had another gratifying proof of Missionary influence. This had been the day fixed upon to begin their farms; but on learning that it would be the Sabbath, they determined to postpone doing so.

Sunday, February 3d.—This morning baptized Ann Richards, a young native woman, some time ago connected with the Mission station at Fish-town, but lately having resided in the colony. Though often solicited, she would never return to her native friends, but steadfastly clung to civilization, until she trusted God had given her repentance and life. She was admitted to the Lord's Supper. On this occasion thirty-four communed.

Monday, February 4th.—By invitation, I addressed this morning "The male society for mutual relief," at Cape Palmas. Its object is to provide for the relief of its members, and, to a certain extent, their families, in case of sickness. The society has been in existence a year. It numbers thirty-four members, and its funds amount to upwards of one hundred dollars. It is similar in its character to a female society formed in the colony eight months since, and mentioned in this Journal. Both are most useful institutions, and heartily do I wish them God-speed.

Sunday, February 24th.—The present season of Lent having been devoted by the members of the Mission to a special effort to induce the Greboes to choose whom they will serve, I preached this morning from 2 Kings, i., 3, especially against greegrees. Rev. Mr. Rambo followed in an address.

At our usual evening services we were refreshed by the presence of Rev. Messrs. Hening, Hoffman, Rambo; Mrs. Hening and Miss Williford. Mr. Hening gave us an edifying discourse from John, x., 5: "Whom when we saw, we thanked God, and took courage."

Monday, March 4th.—Attended the regular Missionary meeting at Cape Palmas, which I addressed, as did also the Rev. Messrs. Rambo and Stokes. My proposition, that the collection usually taken up on these occasions, should be devoted to erecting native Chapels in the villages near, appeared to meet with favor. In a small congregation (for the evening was inclement) about five dollars were contributed for this object.

Tuesday, March 5th.—To-day I accompanied Mr. Hening to Rock-town, to introduce him to the people, and to assist him in selecting a site for his house. He was received with great cordiality. The introduction being over, the head men accompanied us to the grounds upon which the house is to be located. The situation fixed upon is very beautiful. Returning to Cape Palmas in the evening, I preached in one of the native villages there.

Wednesday, March 6th.—Returned home, preaching at four Grahway towns on the way.

March 25th.—To-day heard of the arrival of the Liberia Packet at Cape Palmas, and was refreshed by letters from many kind and sympathizing friends in the United States. How often am I reminded of those wise words of the wise king: "As cold waters to a thirsty soul, so is good news from a far country." Do the friends of Missionaries, generally, realize the importance of cheering them on in their labors, by messages of love and kindly interest?

March 31st.—Easter. Preached to a native congregation of 250, without my Grebo manuscript. Subject, the resurrection. Administered the Communion to twenty-six communicants.

Wednesday, April 3d.—Attended the examination of schools at Mt. Vaughan. In the female department *fifty* were present, and passed examination. The six members of the high school appeared to have made as good progress as could be expected in one quarter. A few day scholars were also present, and examined; but these were only a part of those who usually attend the school. Day scholars, for reasons before recorded, must ever be irregular in the colonies.

April 4th.—Called to-day to see Rev. Mr. and Mrs. Hening, and Rev. Mr. Stokes. They have all been sick for some time at C. P., of the acclimating fever. Most comfortable quarters are provided gratuitously, by the kindness of the governor, in the commodious Roman Catholic Mission-house, East Harper, now some time deserted by the society which erected it. I was thankful to find Mr. and Mrs. Hening decidedly better. Mr. Stokes' case, however, the doctor thinks very critical; so much so, that he thought it necessary to forbid all visitors seeing him to-day. I could not, therefore, call on him, as I desired. Returning home in the afternoon, I arrived in season to attend our Monthly Missionary Meeting. Rev. Mr. Rambo preached. Afterwards a very good address was delivered by Garretson Gibson.

Sunday, April 7th.—Our congregation this morning did not exceed 130. The people have built temporary houses on their farms, which are several miles distant from town, and there, with their families, have taken up their abode for some months. Of course this has affected our congregations, as well as the attendance in Sabbath Schools.

Sunday, May 5th.—This afternoon admitted to the Lord's Supper Titi, Eliza Taft, having baptized her in the morning. She is a member of the boarding-school, aged about 15. Jane Barry was restored to Communion. Number of communicants on this occasion twenty-nine.

Sunday, June 9th.—Our congregations for some weeks have been small, owing to the cause before stated. To-day, however, a circumstance had the effect to bring under the sound of the gospel an unusually large number. A man yesterday killed a very large antelope, which was brought to town amidst songs of rejoicing. These animals, no matter by whom killed, are the property of the Sedibo, (composed of all the young and middle aged men of the community.) The animal, on arriving in town, is taken to the Sedibo's council-house, and divided according to established rules and precedents. It is then cooked and eaten by the Sedibo, in companies. This was the chief attraction in town to-day. But in that it was the occasion of bringing many to hear the word of life, I will rejoice.

JOURNAL OF REV. J. RAMBO.

OPENING OF THE NEW-YEAR.

January 1st, 1850.—Through the tender mercy of God, our little band of Missionaries are still spared entire, to carry forward the important work before us. Our health has, upon the whole, been most excellent, considering all the circumstances. Two of the four in the field, though this is the thirteenth year since they came into it, are still enjoying good health, and doing a great and important work. Indeed Mr. Payne has not lost, I believe, a single sabbath during some years past on account of sickness, and has very seldom suspended at any time a single duty from this cause. His systematic and faithful labours are each year telling more and more for the good of the souls for whom he is “spending and being spent.”

We two, who are new labourers in this part of the vineyard of our Lord, have been, and are still being dealt with so mercifully in all respects by our covenant-keeping God, that in some respects we can hardly realize that we have been during the last eight months breathing the tainted air of Africa's sunny wilds, cut off from the society and companionship of Christian friends and brethren, in our far-off native land. Whilst we love the favoured land that gave us birth, her scenery, her climate, her institutions, and even the very mention of her name; and whilst there are a thousand pleasing reminiscences, causing our hearts to throb with holy delight, recollections of friends and scenes or employments the most sacred—yet here is our work, here is the land of our adoption, here is the scene of labours the most engrossing, of joys the most substantial. We would not till Providence may direct, till God's Spirit urge us again, make an exchange. He who has brought us here is more than able to supply all our wants, temporal and spiritual, and to make us efficient instruments in carrying forward all his purposes and plans of saving these lost and ruined heathen, by whom we are surrounded by hundreds of thousands. Not a day, and indeed scarcely an hour passes over our heads when we are not reminded of his precious promise—“As thy day is, so shall thy strength be.” And we are not a little comforted in the midst of trial or discouragement, by such a multitude of kindred texts from the never-failing fountain of knowledge. How could we otherwise than rejoice, not only in our work, but also in our crosses and our sufferings too, when we can so easily, and as often as we please, drink at this fountain and be satisfied?

During the period of time mentioned above, since our arrival, we have endeavoured by the divine assistance to pursue a steady and onward course in our studies—in teaching, in catechising, and in preaching the Gospel of reconciliation. God be for ever praised that such physical and spiritual strength was granted us as was necessary thus to march onward, and to accomplish at least something for our Master in this land of darkness.

“’Tis He that works to will,
Tis he that works to do;
His is the power by which we act,
His be the glory too!”

But alas! there is too much of selfishness in all we do. Oh that the opening year may be spent entirely with an eye single to the glory of God—the best interests of perishing souls and the advancement of Christ's everlasting kingdom!

In regard to our position among the heathen and the work as it is, I would

at this particular time remark,—That in these respects we are all much encouraged. It is true the heathen are heathen still—such in heart, such in practice, and such also in prospects too. But they were never, perhaps, before generally such willing hearers of the Gospel. Never before treated the Missionaries and their teachings and opinions with more deference than now. Never before seemed so much like coming over, moved somewhat I trust by God's Spirit, *en masse* into the ranks of Christ as at this moment. Never before, perhaps, have the calls for Missionaries and teachers been so great, from dozens of sources, as at this time. The Missionary may always collect hearers in smaller or larger numbers, according to the leisure or multiplicity of business (!) of the villagers. Be the number large or small, he is quite sure of having silent and sometimes serious listeners, and of these not unfrequently serious inquirers. Indeed, even during the rice-cutting and farm-clearing season, when a large majority of the people are on their farms, our Sunday congregations are not unfrequently large, and our chapels at times crowded. Whilst we have hearers, we may hope under God to make converts, for “Faith cometh by hearing; and hearing by the word of God.”

Why has there been what we conceive, this gradual change for the better? Surely it has not been brought about by man alone—No, the Spirit of God has evidently been wooing these heathen. But it has doubtless been brought about by prayer. Have not American Christians and brethren, been mingling their prayers with ours? and have not all gone up as a memorial before God? If so, oh may they continue—yea, let them be more importunate than ever, and may we who are in the field both labor more abundantly, and pray more earnestly during the year that has just commenced; and perchance the little cloud now no larger than a man's hand may overspread the whole heavens, which may be followed by copious showers of divine grace, which shall cause this wilderness to smile, and this “desert to rejoice and blossom as the rose.”

OCCASIONS OF REJOICING.

January 3rd.—The Brig “Lowder” of New-York, anchored in the Cape Palmas Harbour to-day. She brought a number of letters for us. There are Missionaries on board who are going to settle at or near the Gaboon, 1,200 miles down the coast. Four of the five were sent out by the Presbyterian Board, who purpose to found a Mission near that belonging to the American Board, at the place above mentioned. The fifth Missionary intended joining those of this latter board.

Jan. 4th.—Two of our number went to-day to visit these brethren in the Lord. We rejoice thus to see new-labourers, though of other branches of the Church of Christ, entering this field. God will raise up his own instruments, he will send whom he pleases, and we welcome all who are true disciples of their Master, who may be sent to these benighted shores, to aid in “plucking” sinners as “brands from the burning.” May fit instruments be multiplied ten-fold in all lands! We wish them prosperity in the name of the Lord.

We have here other occasions of rejoicing. When we see even a single ray of light bursting upon the benighted vision of a dead and ignorant heathen—when we see that little spark, almost latent, kindling into a flame—when we see the clear blaze which succeeds this, and when we see this person whose mind was recently so dark, whose conscience was so seared,

whose life was so corrupt, becoming a Christian, a light in the world, blessed of God, and a blessing to his race—oh, then, we all rejoice !

When we see not only scores of persons, who whether colonists or recently heathen, who by the instrumentality of the Missionaries have at different times been brought into the Church of Christ—when we see these all bringing forth the fruits of the Spirit, and adorning their profession by a holy walk and conversation, this too is an occasion of rejoicing.

These and other occasions are not rare, for which we will “rejoice in the Lord always.” If there is joy among the angels in heaven over one sinner that repenteth, how much should Christian pastors rejoice and praise God, that he has counted them worthy to be the instruments of their eternal salvation !

China.

JOURNAL OF THE REV. E. W. SYLE.

CONVERSATIONS WITH THE CHINESE.

Shanghai, Sunday, Dec. 23, 1849.—This morning I went round to our Church building, for the purpose of carrying a book to the man who keeps the accounts there. He asked me yesterday, in a rather unusual manner, to furnish him with one for his Sunday reading. In the course of the conversation which ensued, upon my giving him a copy of Mr. McClatchie's Dialect Version of St. Luke, he told me that he could not venture to undertake anything in life till he was thirty-six years old ; he could not marry, he could not enter into business for himself, &c., &c. All he could do, with any prospect of success, was to earn his living by being an assistant to others. But what was the reason of this ? What tied him down till the age of 36, and left him at liberty afterwards ? He didn't know ; but a blind man had told him so, and he knew it was true, for, notwithstanding this warning, he ventured to go into business, and had failed—losing some two hundred *teaw* of cash by the attempt. Who was this blind man ? A strolling fortune-teller, casually passing by his door, to whom he gave twenty cash (not two cents) for his information. “But, do you believe what he said ?” I asked. “I cannot help it,” was the reply. “He told me so many things—when my father died, when my mother died, when I was sick, when I failed in my plans, &c.—that I must believe he knew all about me.”

I knew how little arguments could avail against such superstitions, so I gave my exhortation in another direction, and then led him into conversation with old *Soo Dong*, who brought him down to the afternoon service at *Won-ka-Mo-dur*, where I had one of the most attractive and interesting conversations that I have been favoured with for some time.

MEETING OF MISSIONARIES.

Monday, 24th.—A very important meeting of Protestant Missionaries took place this afternoon, at the house of the Rev. W. Milne. Within the last few days a Circular has been issued by the Delegates now employed in revising the New Testament, stating that they expect to bring their work to a close about the end of May, 1850, and suggesting to the general body of Missionaries that immediate steps be taken for commencing a revision of the Old Testament. Our meeting this afternoon was called to

consider this Circular, and was attended by all now labouring at this place, (sixteen in number,) together with Dr. Bridgman of Canton, and Mr. Strouach of Amoy. We unanimously concurred in the plan suggested by the Delegates, (one differing in certain details from that agreed upon at the Hong Kong meeting of 1843,) and added thereto an expression of our opinion that Shanghai be the place, and July next the time, for the assembling of the Delegates, for the Old Testament revision.

Only those who have experienced the difficulty of instructing inquirers and others in the doctrines of the Gospel, without having a knowledge of the facts of the Old Testament history to go upon, or even a clear translation to refer to,—only such can adequately feel how precious are the *whole* of the sacred oracles; any one who had been present to-day would have been struck with the earnestness of feeling manifested when the proposition was to proceed with the intended revision at as early a date as possible.

CHRISTMAS-DAY, 1849.

After attending the Chinese Service and Communion at the School-Chapel, I went off to my own district, and met the blind pensioners and the children of my day-school; to the latter I was enabled, by the aid of a friendly donation, to present an umbrella a-piece, whilst the blind were cheered with an extra allowance of “cash,” because of the day. The children trooped off with great glee, embracing their new treasures, and the sight of such a string of little ones, filing off out of the door-way into the street, drew the attention of the passers-by, and brought in a goodly number, to whom I preached a sermon.

A PROMISING PUPIL.

26th.—Almost every night, after the younger school-boys are in bed and asleep, and the whole building has become quiet, one sedate-looking youth may be seen, with book and candle on the desk before him, completely engrossed with what he is perusing. The youth is our baptized scholar, *Tsu-Kiung*, and the book which absorbed his attention is the Word which is able to make him “wise unto salvation.” He has always shown a strong love for the Scriptures, and delighted me much, during the days we spent in the boat together, when I went to *Leu-woo*, with the never-failing interest he showed in the explanations given him of various passages—especially the Lord’s Prayer and the 20th and 21st verses of Ps. ciii., as illustrating the clause, “As it is in heaven.” I have great hopes that he will prove a steady, useful fellow-worker in the Gospel.

NEED OF HELP.

28th.—The Bishop is so unwell with sore throat and fever as to be unable to conduct the Morning Prayers in the School Chapel, and the Friday evening Bible Class for Chinese communicants and inquirers. In such cases his accustomed duties devolve on me; and though, of course, it is no hardship to attend to them, (but quite the contrary,) yet it is, of course, also, that what I should otherwise be employed about goes unattended to. If, therefore, I write less than might be expected, and appear to fall short generally in every department, (as I am too painfully conscious is the case,) let due allowance be made for the unsettling of regular habits, both of study and effort, which our being so very short-handed unavoidably occasions. And if the Bishop and Miss Jones—being pressed out of measure with incessant and distracting claims on their time and strength—should break down prematurely, and be laid aside, either for a time or permanently, let it be remembered that the friends of our Mission have had

plain and repeated warnings that such an event is that which it is *most reasonable to expect*, considering the circumstances in which we are left. Hitherto the Lord hath greatly helped and blessed us all; whereof we are thankful and rejoice.

CLOSE OF THE YEAR.

Dec. 31st.—The last day of the year finds all the members of our Mission in the enjoyment of improved health—though our numbers are greatly diminished, and the “hope deferred” of the accession of fellow-labourers, is like to terminate in a settled “making of the heart sick,” whenever our thoughts turn to that subject. “Faint, yet pursuing,” is our motto—and where is there a better one for “pilgrims and strangers?”

THE BIBLE TRANSLATION.

Jan. 2d, 1850.—Many things have happened to-day, on which I would enlarge if my time permitted. By the Barque “Candace,” letters and papers from the Rooms, a present of books from the American Tract Society, &c. Conversation full of interest and encouragement with an old woman, one of the candidates for baptism, &c.

But the thing which we feel to be fraught with the most important consequences to the general progress of our work, was the signing of a petition to the English and American Bible Societies, praying from them a grant of money, to print an edition of the now nearly-completed Revision of the New Testament, “*with the word God translated by the word Shin.*” To those who are unacquainted with the important controversy still pending on this subject, the importance of this petition will not be so apparent; but to such as know how much is involved in the right settlement of the controverted points, it will not appear too much to say that the *efficiency* of all Protestant efforts for the good of China, hangs more upon it than upon any other one thing in the class of human instrumentalities. The fact, that 12 out of 18 in this place have put their names to this petition, and that the proportion of those who are like-minded is, if anything, still larger at the other five stations in China, ought not to be without its weight upon the mind of those at home with whom, in the course of Providence, it rests to decide on the manner in which large sums of money, given them for the spread of God’s truth, shall be expended. Our prayer, and hope, and earnest expectation is, that this, and every other means we employ in this matter, may be owned of God, to the attainment of that end which is best in His sight.

3rd.—The thoughtful kindness of some dear Christian friend in Philadelphia, has made itself known to me by the arrival of a box of presents—among which I have to acknowledge, with many thanks, a donation of several very useful volumes from the Amer. S. S. Union.

4th.—The new Church, built by the English Ch. Miss. Society, was opened to-day with appropriate services. Mr. McClatchie, before the prayers, made a short address, stating the object for which the building had been erected, telling the people who was the one true God, and what were His Commandments, and exhorting them to worship only Him, &c. The short Service, which we had compiled together and agreed to use in common, was read by myself; and then the sermon was preached by Mr. McClatchie. Bishop Boone had been invited to preach, but did not feel equal to attempting it; he, however, concluded the services by offering prayers for a blessing on the ministrations of God’s servants in that place. It was truly an encouraging scene, to behold so many of the, as yet, uninstructed

heathen, gathered together to listen to Christian truths, and witness Christian worship.

*Sunday, Jan- 6, 1850. Epiphany. First Sunday in New Year—*And a day ever to be remembered in the history of our Mission! Let our friends at home rejoice greatly, that they may be sharers in the joy with which our hearts have been filled this day! But the day before yesterday, the Bishop and myself had been invited to take part in the opening of the church of our English Episcopal brethren; to-day they assisted us at the consecration of our "House of Prayer," for the children of the most numerous nation on earth.

MISCELLANEOUS.

IMPORTANCE OF DIFFUSING MISSIONARY INTELLIGENCE.

THERE has long been with many in the Church, a desire to save the necessity of employing agents in the collection of funds. The Foreign Committee have shared in this desire; but they felt so great an apprehension, that in the present condition of our congregations, such agents could not be safely dispensed with, that they at last only yielded to the repeatedly expressed wishes of the Board of Missions on the subject. They have now no salaried agents: they must rely upon the parochial clergy, and upon the circulation of *The Spirit of Missions*. Effort will be made, through the pages of the latter, to afford the information, which is essential to any abiding interest; but after all, little progress comparatively can be looked for, unless the clergy shall, at least once in each year, call the attention of their congregations to the important duty of sustaining Christian Missions. We find the following remarks in the *Church Missionary Intelligencer* so much to the point, that we transfer them to our pages:—

"We have only to inquire among our neighbors and acquaintance to discover an amazing amount of ignorance on Missionary subjects. After all that has been done to communicate Missionary information, by the aid of the pulpit, the platform, and the press—there still remains an immense mass of unbroken and untouched ignorance and misconception, which in other subjects, would be deemed quite astonishing and disgraceful.

"Respectable, and even religious men, comparatively well informed on worldly matters, and not unacquainted with spiritual truth, nor ill-affected to our cause, are yet not ashamed to own themselves entire strangers in the Missionary field. If you ask them a question respecting the geographical position of some of our more recent Missionary stations, respecting the Missionaries employed there, or the success that has attended their labors, you will probably find that few possess as much information on such matters as might be gleaned by any intelligent observer, who would choose to spend half an hour in traversing the Missionary map of the world, and taking the most superficial survey of one of our last Annual Reports.

"But some may think that it is unnecessary that any but public speakers should possess such minute and particular acquaintance with the field of Missionary operations as our argument may seem to require. We reply,

first, that it would be well, if the most general knowledge of the subject were in the possession of those to whom we allude. This, however, is by no means the case. Nor, secondly, is it true, that a more exact and accurate knowledge is unnecessary or superfluous. It is, indeed, for want of such knowledge, more than any other cause, that the Missionary work is allowed to languish, or, at best, moves forward with so slow a progress. We want Missionary information to quicken us to Missionary exertion. The nature of the human mind requires that it be so. The heart is under the influence of the mind, and the mind is moved by the information laid before it.

"Experience bears out the truth of the above remarks, and proves that the more fully and freely Missionary information has been communicated, the deeper and more extended has been the flow of Missionary feeling, and the higher has Missionary zeal risen in the scale of Christian liberality. All past experience goes this way; we know of no exception. The fields that have been most cultivated, are those that have yielded, and still continue to yield the most fruit. In none of these cases, we venture to affirm, has the experiment failed, in the long run, or the theory been disproved, that Missionary zeal must be based upon Missionary intelligence.

"Look back, for a moment, at the way in which the blessed revival of a Missionary spirit was first awakened among us. Was it not by the publication of such heart-stirring appeals as Dr. Buchanan's 'Star in the East,' giving an account of his own personal observation of heathen idolatry and superstitions; and such biographies as Henry Martyn's, showing what others have done for the cause of Christ, and calling upon us to 'go and do likewise'?

"We may be assured that the same result will still flow from the same means. The field is not exhausted. There is a mine of Missionary wealth yet unexplored, and it only wants working by the faithful and persevering laborer, to make it yield an abundant supply.

"Only let us aim at a truly spiritual tone in all our publications and addresses—to exalt Christ, as the only and all-sufficient Saviour—to appeal, not so much to natural feelings and sympathies, as to deep, high, spiritual motives—the glory of God, the love of Christ and of souls, and the fulfilment of those precious promises, which are the support of faith, the hope and treasure of the Church."—*Church Missionary Intelligencer, London.*

A LINE OF STEAMERS TO AFRICA.

We have received a copy, with accompanying documents, of the Report of the Special Committee of the House of Representatives, to whom this subject was referred.

Regarding the proposition as one fraught with the prospect of good to the cause of Christianity in Africa, we publish the following synopsis of the very able report of the Hon. Mr. Stanton:

The Committee recommend the building of three large war and mail steamers, to run between the United States and the coast of Africa. It is proposed that they shall cost \$600,000 each; that they shall be built by contract, under the direction of the proper officers of the General Government; that they shall be at the disposal of the United States, when required; and that they shall sail, one from New-York, one from Baltimore, and one from New-Orleans; and that the sum of \$40,000 per trip shall be paid for carrying the mails.

It is intended that the Government shall build the steamers, as the lines to Bremen, Liverpool, and the Pacific, have been built. To lend its credit to the Company, and receive its pay in mail service, holding the steamers as security until the money advanced is in this way redeemed. The contractors are to stipulate to carry, on each and every voyage they may make, so many emigrants, being free persons of color, and not exceeding 2,500 for each voyage, as the American Colonization Society may send; the said Society paying in advance \$10 for each emigrant over 12 years of age, and \$5 for each under that age; these sums to include the transportation of luggage, and the daily supply of sailors' rations.

They are to make monthly trips to Liberia, touching on their return at certain points in Portugal, Spain, France and England; thus, one ship will leave New-York every three months, touching at Savannah for freight and mails; one will leave Baltimore every three months, touching at Norfolk and Charleston for passengers, freight and mails; and one will leave New-Orleans every three months, with liberty to touch at any of the islands or ports of the coast of Africa; thence to Gibraltar, carrying the Mediterranean mails; thence to Cadiz, or some other port of Spain, to be designated by the Government; thence to Lisbon; thence to Brest, or some other port of France, to be designated as above; and thence to London—bringing mails from all those points to the United States.

This scheme is certainly one of more than ordinary interest, and is entitled to the most respectful consideration of Congress. Liberia is, at the present moment, one of the youngest republics of the earth; but, under Providence, she may become the nucleus of a great empire. The experiment has been prompted by the noblest motives, for it has in view, not only the suppression of the Slave Trade, but the perfect independence and elevated nationality of the colored race.

AFRICA—CHARACTER OF THE COUNTRY IN THE REAR OF LIBERIA.

We gather from a recent letter of a former superintendent of Methodist Missions in Liberia, the following sketch of the country in the rear of, Liberia. As our Mission operations in that region are daily growing in importance, it is desirable that all the information that can be obtained respecting the country, should be diffused.

The paragraph from the late Report of the Committee on Naval Affairs to the Lower House of Congress, on the subject of a line of steamers to Africa, furnishes the occasion for the letter, viz. :

“THE LAND GENERALLY BECOMES MORE ELEVATED TOWARDS THE INTERIOR; AND IN SOME PLACES, WITHIN FIFTY MILES OF THE COAST, IT IS QUITE MOUNTAINOUS. IT IS DESIRABLE FOR THE COLONY TO BECOME POSSESSED OF THIS BACK COUNTRY, AS IT IS MUCH HEALTHIER THAN THE COAST, AND WHEN THE EMIGRATION FROM THE UNITED STATES BECOMES EXTENSIVE, THE MOUNTAIN REGION WILL SOON BE OCCUPIED.”

“This,” observes the writer referred to, “is remarkably correct. It was my happiness to originate and supervise an exploring expedition in the months of February and March, 1844, which led me to penetrate at least, by careful admeasurement, to a distance of seventy-five miles from the coast. As the Superintendent at that time of the Missions of the M. E. Church in Western Africa, the object contemplated in the tour was, to explore the interior beyond the limits of the Colonial territory, and find out eligible spots for planting Mission stations among the natives.

“This object was literally carried out, and during an absence of four weeks from Monrovia, and a circuitous route of 253 miles performed on foot, passing through some thirty native villages among the Goulahs. Deys, Queahs, and scattered Condoes, visiting towns where the face of the white man had never been seen, and

traversing an unoccupied and unbroken forest of 60 miles in extent, every opportunity was afforded of proving the correctness of your view.

"Such a country as we passed through in that Missionary tour. I have not seen surpassed in either of the fifteen West India Islands which I have visited, from Trinidad to Tortola and the Virgin Islands. *It is an elevated, mountainous country.* Ranges of mountains running most generally parallel with the line of coast—from north-west to south-east—rise up before the delighted eye of the traveller, convincing him that he is no longer in the land of burning sands, and deleterious swamps, such as are encountered in proximity with the shores, but in quite another region. And such are the gradual undulations of its surface as would greatly facilitate the objects of agriculture. There are few, if any, very steep acclivities—nothing like the bold, precipitous mountains of our Eastern States. Beautiful and extensive valleys lie at the base of these mountains, which gently slope down to the level country lying between them.

"*It is a well watered country.* During the eight hours travel which we were frequently obliged to perform in a day, we never walked more than two hours, or two and a half at any one time, without coming up to some beautiful stream of cool, and very pure water, either a tributary of the noble St. Paul's, or some other of the many smaller rivers which intersect that African Canaan. And here it may be proper to add, that my attention was directed to an examination of the adaptation of these streams to the purposes of machinery, sites for mills, &c., and I hesitate not to affirm, that within the Goulah country especially, any number of the most eligible situations may be found, where at any time during the year, good water power may be obtained, for any of the purposes which an enterprising community of agriculturists and mechanics may require. My journey was performed in the very middle of the dry season, and yet we found a plenty of water in the different streams.

"*It is a well timbered land.* Through an extensive forest of scores of miles which lay in our return route, I was so struck with the gigantic trees of immense height which reared their towering heads, and united their luxuriant foliage in forming above us one dense and rich canopy, that I called the attention of the colored Ministers of the Liberia Annual Conference who accompanied me, to this evidence of the richness of the country which God had given to the Africans. and to which their exiled brethren were invited by so many powerful considerations. I measured several trees, and my journal kept at the time with scrupulous exactness, records 23, 24, 25 feet, as the circumference of many of them within 6 feet of the ground. Let me remark, that the variety and superior quality of the wood found in these forests, and indeed all along the borders and around the settlements of Liberia, from Grand Cape Mount to Cape Palmas, or Maryland, cannot be excelled any where within the torrid zone. From a species of poplar, soft and adapted to all the purposes for which the white pine is used in America, up to the teak, a variety of mahogany, a beautiful species of hickory very abundant at Cape Palmas, the iron wood, the brimstone, susceptible of a polish for furniture of surpassing beauty, and many others, an almost endless supply may be found.

"*It is an exceedingly fertile soil.*—The immense undergrowth of shrub and vine interwoven around the giants of the forest, so thick, so impenetrable, without much effort, and through which a foot-path only conducts the traveller, is the best proof of this. But the grains, roots, fruits, vines of the tropics, all concentrate here, and may be raised with a degree of comparative ease, a rapidity of growth, and an abundance almost incredible. I have stood erect under the branches of a cotton-tree in a Goulah village, as they spread forth from the main trunk, laden with bolls, and supported by forked sticks to prevent their being broken by their own weight, and found on measuring that the tree covered a space of ten feet in diameter. On examining the staple, as the ripened bolls burst forth into maturity, it was found as good, and equal in the fineness of its fibre to the cotton of any country. As to coffee, I will only borrow the words of the Report as a comment on themselves: "*Coffee, of a quality superior to the best Java or Mocha is raised in Liberia, and can be cultivated with great ease to any extent.*" It is a country where tobacco, that great article of commerce, may be cultivated in any quantity and with great success.

"*But the region in the vicinity of Liberia is one of great Mineral Wealth.*—This remains for science fully to develop, but we may confidently arrive at this

conclusion from what has been discovered. Of the Gold Coast your Committee say right when they assert that '*England has received altogether \$200,000,000 of gold from Africa. Liberia is adjacent to the Gold Coast.*' But I would speak of what is better than gold—iron. And such is the purity of the iron ore obtained by the natives of Africa immediately in the vicinity of Liberia, and which they describe as being abundant, that they have no furnaces; they need none. All their rude agricultural and warlike instruments are made by them of ore, so pure, that when heated, it becomes at once sufficiently malleable to admit of being wrought into any shape or form. They make knives, bill-hooks, war-cutlasses, spears, axes, hoes, &c. out of this ore without the process of smelting.

"But I dare not trust myself to *allude* merely, to *all* those points contained in the Report of your Committee bearing practically upon Africa. Should I do this, I would detect myself in writing a review of the work, a matter uncalled for, and in me entirely unwarrantable; but I would take the liberty of advertizing to one particular point in my estimation of incalculable advantage in the proposed scheme.

I will preface my remarks here by calling attention to the words of the HON. EDWARD EVERETT in his letter to the HON. SIMON GREENLEAF, dated May, 1849, and contained in the Appendix added by the American Colonization Society to the Report of the Naval Committee. Mr. Everett says:

"It is unfortunate, for the cause of Colonization, that it has been considered mainly in direct connection with the condition of the descendants of Africa in this country. But great as this object is, it seems to me subordinate to a direct operation upon Africa itself; the regeneration of which, I cannot but think, is the path appointed by Providence for the elevation of the descendants of Africa THROUGHOUT THE WORLD."

We close our extracts rather abruptly, but the last paragraph is one which may well be borne upon the mind of every friend to Africa.

WHAT CHRISTIANITY CAN DO FOR AFRICA.

It is hoped that the following very interesting sketch may not be considered out of place in these pages. We publish it as illustrating the power of the religion of Jesus, in elevating and sanctifying one of poor Africa's race; and as its tendency may be, to promote a desire for the extension of the sway of our blessed faith over that dark land, we place it before our readers:

[From Bishop Meade's *Sketches of Family Servants.*]

"SPRINGFIELD BOB."

"Not now as a servant, but above a servant, a brother beloved."

AMONG the humble and faithful followers of Mrs. N ———, we would not forget to chronicle the virtues of one, who for many years exercised full supervision over the household at Springfield. Bob Smith was born at York Town, in 1782, at Christmas, and at seven years of age, was taken in the house, to run of errands and wait on the table. He early showed an intelligence and docility of disposition that rendered him a favourite with all who knew him. What his means of instruction were in childhood we know not, but he grew up honest and truthful; so much so, that his word was most implicitly relied on.

Early in life he was threatened with pulmonary consumption, and had a long and dangerous illness, from which his recovery was for some time doubtful. He then felt the awfulness of appearing before his Maker in an unprepared state, and prayed most fervently that God would spare him a little longer, that he might de-

vote himself, soul and body, to the service of the blessed Saviour, who loved him, and died for him :

"He felt,
'Tis grace, 'tis bounty, and it calls for praise,
If God gives health, that sunshine of our days."

His vows were renewed, and he could say, with the Psalmist : "Before I was afflicted I went astray, but now I have kept Thy word."

The Sunday after found him in the old meeting-house, listening to the words of eternal life, with an interest he had never before felt. Some time after he united himself to the Baptist Church, and was baptized by "Old Uncle Israel," the pastor of the coloured congregation in York. This good old man was a faithful shepherd to his little flock, and never failed to declare to them the whole counsel of God, preaching the word with a power and unction, that could come from above only. Faith in Christ crucified, was the grand theme which he discoursed on, Sunday after Sunday, warning sinners to flee from the wrath to come, and urging them to repent and be converted, that their sins might be blotted out.

His whole life was in unison with his high and holy standard of religion, and he was clear from the blood of his people. So much was he revered by them, a reproof from his lips was a thing greatly to be dreaded. He was well read in the Scriptures, and had Watts' Divine Songs almost by rote ; these he would sing to the edification of his people.

I have heard the ladies and gentlemen would walk out of town, of a summer evening, to listen to "Uncle Israel" singing with his congregation. One young lady, who afterwards became an eminent servant of God, letting her light shine before men, used to say, that her earliest and deepest religious impressions were from listening to "Uncle Israel's" preaching. As a servant, he was diligent, working late and early on his master's farm ; and so fully did Parson B ——— appreciate his motive for wishing more time to devote to his religious duties, that he early in life gave him his freedom, and never had reason to repent of this act of brotherly kindness.

He lived to a good old age, and his hoary head was found in the way of righteousness.

The old moss-covered meeting-house, with its brick chimneys, is still standing, and is now used as a dwelling-house. Though neither pulpit, desk, nor pew were there, I have viewed it with as much interest as if its walls had been adorned with sculptured marble. To me it spoke with a thousand tongues, of the living who shall praise God when time shall be no longer. After a lapse of twenty years, one of the "old man's" people, speaking of him to me, said, with great animation and much feeling : "Oh, if you could only have heard 'Uncle Israel' preach, it would have made the hair rise on your head ; and such a voice, he sung so beautifully 'twas music to hear him."

There was deep sorrow in the hearts of both pastor and people, when, owing to a sad reverse of fortune, Mrs. N. was obliged to leave York Town, where she had lived for fifty years, and seek a home in what was then considered the backwoods of Virginia.

Bob Smith was one who followed her, never thinking, for one moment, any privation or hardship too great to be endured, so that he could in any way lighten the load of care which he knew was pressing on the mind of his honored mistress.

For seventeen years previous to her death, she was afflicted with blindness, and though blessed with affectionate children, who strove to see which could aid her most, they all felt thankful to the "Giver of every good and perfect gift," for one so thoughtful as he was in his mistress's service. Although a most accomplished house servant, the garden was his peculiar province, and I can yet remember his beds of pinks and sweet william, of which he was justly proud.

He never enjoyed good health, but was always striving to keep about, attending to the poultry and sheep, as well as the various household duties, entirely reversing the old proverb, for he was good at everything he undertook.

Though so delicate, he never avoided exposure, and would sometimes cut wood in a pouring rain. It was only by a request from his mistress, which amounted to an order, that he would lie by, and take the medicine which he needed. He used

to say, he could not find time to be sick, and would often come out, by stealth, and attend to his work, when she thought him comfortably fixed by his own fireside. He was remarkable for the neatness of his attire, and however plainly clad, always had the air and manner of the most perfect gentility, and was ever at the door, with his pleasant open face, to speed or welcome the numerous guests who visited Springfield during Mrs. N.'s life time.

His fondness for the little children was a pleasing feature in his character. He took much authority over the little folks, (of whom there were always a goodly number in the Springfield household,) but we never thought of gainsaying him, for well we knew, there was no redress for us against him. But I do not remember, in all my intercourse with him, which was under many various circumstances, that I ever knew him to be angry with us. Of one thing I am well assured, that we plagued him sufficiently, and any one less forbearing, would have made us feel the weight of his displeasure.

He would frequently sing hymns while at his work, and was a proverb for cheerfulness and good humour. On Sunday he would sometimes be induced to ride a horse to meeting, and wherever he made his appearance he was warmly greeted; for it is needless to say, he was a great favourite with his own people.

Never was a stronger bond of union between mistress and servant, and when it pleased God to call Mrs. N. to himself, at the advanced age of eighty-seven years, Bob devoted himself to the comfort of the remaining members of the family.

In that small circle there was one, and one only child, on whom a widowed mother had lavished a heart's warmest affections. Sorrow shaded her young days, and she filled an early grave, leaving stricken ones to weep over her, but they mourned not as those without hope. The mother's grief, touching as it was, was scarcely greater than what was felt by this devoted servant. As he stood with his hands clasped, his elbows resting on the side-board, he exclaimed: "I never thought to have seen this day; I hoped she would have closed my eyes, and now I must follow her to her grave; but God's will be done, God's will be done! For *her* child I will do the same as I did for her when her poor father died;" and with this resolution, as the tears streamed down his furrowed face, he would dash them away, and go about his business, attending to all the wants of others, and never for an instant thinking of himself.

It is almost impossible to describe his love for this precious little one. She was the last link in the family chain, and he did his part in endeavoring to train her up in the way she should go, often telling her: "I promised your mother to make you do what was right, and, with God's help, I will keep my word." For years he pursued the even tenor of his way, and the Rev. Mr. B., the minister of St. Martin's Parish, who knew him intimately, was heard to say of him, that he was the most perfect man he had ever known, doing his duty in singleness of heart, fearing God.

He was twice married, and was a tender and affectionate father; leaving to his children a name which was rather to be desired than great riches. He never learned to read, but could count money with quickness and exactness, doing all the country shopping that was necessary for the family.

The morning of his death, he waited at table, and performed his duties with his usual promptitude and quickness, and had gone into the garden, at the request of his little favourite, to dig early sweet potatoes for her. As he stayed rather longer than usual, she went out to look for him, and, to her deep sorrow, found him almost insensible. All that the kindest feelings could suggest was done for him. A physician was called in, but "vain was the help of man;" he only revived so far as to signify to those around him, that all was peace; his whole trust being in the blessed Saviour. Thus lived and died Bob Smith, in the fifty-eighth year of his age, and no one was ever more truly lamented. He was a righteous man, and his name is deservedly held up as an example to all who may come after him.

Had any one conversed with him about himself, he would have said, he was an unprofitable servant, and all his good deeds were nothing worth.

"The sweet remembrance of the just,
Shall flourish when they sleep in dust."

Intelligence.

CHINA—DESCRIPTION OF THE NEW MISSION CHURCH AT SHANGHAI.—The last Annual Report contained an account of the consecration of the New Mission Church at Shanghai, on the Festival of the Epiphany. A late letter from Rev. Mr. Sytle, gives the following description of the building itself:—

“I have already given you a description of the crowds that were assembled, and of the interest which was excited on the occasion of the Consecration of our new Church on Epiphany Sunday.* Let me now endeavour to give you some idea of the building itself, and of the situation in which it stands, so that you may, if possible, get some impression of the great good that has been accomplished by the building of this Church, both in the way of a testimony that we put great honor upon the worship of our God, and that we intend to take possession of the land in His name; and also in having given us a suitable place wherein large congregations can be gathered together to hear the message of salvation, and to be taught how they should behave themselves in the house which is to be called a ‘house of prayer for all nations.’

“At the risk of seeming somewhat tedious, I will attempt to make you acquainted with that portion of the city through which we most frequently pass in making our way to the Church, in order that you may better appreciate the feelings which the sight of it seldom fails to awaken in the hearts whose ‘toils and cares have been given’ to its erection.

“The ferry-boats which ply from the village near our school-house across to the city, land us at the stone quay in front of the Queen of Heaven’s Temple; from which place, a few minutes’ walk, through dirty narrow busy streets, brings one to the South East Gate—the Fish and Water Gate of the city of Shanghai. The gateway is so low that sedan-bearers are obliged to crouch as they pass under the heavy arch of masonry. Here it is often necessary to fight one’s way through the crowd of water-carriers, burden-bearers, hucksters and passers-through of all ranks. Once escaped from the press, and left at liberty to choose one of three ways that open before one—right, and left, and straight on—a visitor would be almost sure to take the street before him, because of the more animated appearance of the shops that stretch along on either side, so as to make the line of street look more like the avenue of a bazaar than the thoroughfare of a busy, maritime city; after a while, you pass a Mandarin’s dwelling and office—all open courts and side-apartments, straggling and dilapidated; then into the narrow, busy street again for a little distance, and then a turn to the left takes you through the place where furs and china-ware are sold; to the right again, and you pass another and much larger Mandarin’s residence—this is the head-quarters of the district magistrate, sometimes called the ‘Mayor of Shanghai.’ Straight on yet a little farther, and then, turning to the left, *i.e.* to the southward, the line of the main street is covered by an elevation of very peculiar appearance. On a nearer approach, this is discovered to be a bridge, over which a heavy shed-roof is thrown, supported on

* See Annual Report, 1850.

the one side by the walls of a little 'joss-house,' and on the other, by a stage used for musical or dramatic exhibitions intended for the hideous little idols' amusement; for such is the professed object of all public stage-playing here.

"To stand upon this bridge, which you cannot do without being so near to the huge chafing-dish where incense or fragrant wood is burnt, that your face is scorched by the heat—to look up to the stage where the grimaces of a most unnatural stage-playing, or the squealings and clangor of a most detestable music are going on almost incessantly, certainly for four days out of seven—to see the constant stream of votaries, coming with cash and incense, candles and tinsel-money, bowing, kneeling, casting lots which are to answer questions concerning the recovery of the sick, the welfare of the absent, the success of speculations, or the event of lawsuits; to stand and witness all this, and to realize how the incense and candle makers in the neighbouring streets depend on this shrine in their business, and the apothecaries' shops are all waiting to make up the prescriptions drawn by chance from this demon-lottery, and the actors and musicians calculate upon frequent engagements at this favorite resort for rich and poor—thus making the interests of many trades to be concerned in the maintenance of a worship which offers at the same time a promise of relief to the sick in body and the anxious in mind; all this put together, works up in the mind of a Christian observer such a feeling of horror at what he sees, and of hopelessness as to what he may look forward to, that he is almost sure to turn away and go down the southern slope of bridge, saying to himself, over and over again, 'Where Satan's seat is, where Satan's seat is!'

"After thus proceeding a few steps, if he should raise his eyes, he would notice a low brick wall, built more neatly than any other to be seen in the neighbourhood, for the houses hereabout are all of the poorer sort. Another glance, and what does he see? Some thirty feet back from this low wall, and there stands a Church—a Christian Church! Its solid walls and pointed windows, and tapering pinnacles; its buttresses and parapet; its windows, with their diamond-shaped panes, and doorways with their receding mouldings—all combine to pour in upon his mind that flood of associations, the force of which is made overwhelming by reason of the strong contrast which the building exhibits when compared with every surrounding object. There it stands, in the very middle of this heathen city, at once a monument to the honor of the True God, and a place wherein to hear His Gospel preached.

"The interior is easily described. A moderate-sized Chancel, at the South end, gives distinctiveness to the whole building, and its large window affords light and air in abundance—both matters of much importance in a climate where winter days are lowering and the summers intensely hot. On either side of the chancel are doors, both above and below—of those below, one leads into the vestry where the minister can spend his quiet hours of prayer and preparation; and the other, into a tract depository and reception-room for inquirers and catechists with whom personal interviews must very frequently be held. Full-sized galleries extend round the three sides—east, north, and west; and here is the place allotted to females, old and young, who attend in good numbers. Simple, substantial benches are arranged throughout the Church, affording room for kneeling when the time shall come that the poor ignorant idolaters shall have learned to worship Him 'to whom every knee shall bow' The pulpit, with a reading-desk below and in front, stands in the middle of the space before the chan-

cel, and from it the preacher's eye and voice can reach without difficulty the remotest of his auditors. The ceiling, which is in Chinese style, exhibits height enough to suit the other proportions of the building, eighty feet by forty, while it is not so lofty as to waste the preacher's voice.

"Two staircases in the vestibule, which is walled off at the north end, afford access to the galleries, while the body of the Church is entered chiefly by a large door in the middle of the eastern side; though there are smaller side-doors through which it may be entered from the vestibule.

"The wood-work is all varnished of a dark brown color, except the pulpit and chancel-rails, which are made of Indian teak. The walls are washed stone-color, which makes the pure white of the chancel arch stand out with more conspicuous brilliancy.

"Only one other feature of the interior remains to be mentioned, and that is, the little door at the south end of each gallery, opening into two small apartments which stand over the vestry and tract-room respectively. These apartments are private studies—one for the Bishop, and the other for the Missionary who may be his assistant for the time being in carrying on the services of this—the Cathedral—the Mother Church, the visible and most valuable rallying-point of our present and future Missionary operations.

"Passing out of the north door, and taking as many steps off from the building as the narrowness of the street will allow, one may obtain the only point of view which brings two sides of the Church before the eye at once, and then the strain to look up is painful. The best view would be from the bridge before-mentioned; but a little two-story house, six rooms in all, shuts out from sight everything but some of the pinnacles. Mr. West, the artist who was here some time ago, in taking his sketch has acted, I believe, on the supposition that these buildings would be removed, and has made his drawing accordingly. I, for one, should be very glad to see this supposition realized; and that not merely because it would render the Church more prominently visible, but also because the danger of fire would be greatly lessened by the removal of these tenements."

ATHENS.—A letter from the Rev. Mr. Hill, as late as 28th July, has been received, which we publish in this number. It will be found to contain some interesting statements respecting the Mission school.

AFRICA.—We have received letters from Africa, dated as late as the close of the month of June. Mr. and Mrs. Hening had both continued a good deal enfeebled by attacks of intermittent fever, as did Mr. Stokes also. The other members of the Mission were well. Every arrival furnishes additional confirmation of the opinion expressed in the Annual Report, that the Mission has now reached a point, from which we may venture to look, through the blessing of God, for rapidly increasing results. The impulse given to colonization, and the favourable disposition so widely manifested towards the establishment of a line of steamers, encourage the hope, that a new era for Africa is dawning.

NOTICE.—During the greater part of the month of October, the Secretary will be absent from New-York, in attendance upon the Board of Missions.

CHURCH EDIFICES IN AFRICA.—Contributions for the erection of a Church at the station among the Heathen at Cavalla are coming in, so that a sufficient amount for the purpose may soon be calculated upon.

There is still a considerable deficiency in the fund for the new Episcopal Church in the Colony, at Cape Palmas. As there is a congregation already gathered at that growing settlement, we ask the attention of those especially interested in that Colony to this want, and solicit their aid in the completion of a building so much needed.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from August 15, to September 15.

VERMONT.

Sheldon—Grace..... 2 50

RHODE ISLAND.

Warren—S. S. St. Mark's, educ. G. W. H., and G. W. B..... 17 60

CONNECTICUT.

Middletown—Legg, Mrs. Starr.... 31 75
Fairfield—Trinity..... 23 00 59 75

NEW-YORK.

New-York—"Friend to Missions"
Cavalla..... 100 00
Miss Turner..... 25 00 125 00

PENNSYLVANIA.

Wilkesbarre—St. Stephen's S. S.... 11 00
Do. A Lady.... 15 00
Miscellaneous—Rev. R. B. Duane,
Cavalla..... 20 00
Philadelphia—S. S. Atonement, ed.,
Af..... 40 00
N. S. H., China..... 25 00 111 00

MARYLAND.

Washington, D. C.—S. S. Grace, Af. 12 00

VIRGINIA.

Lexington—Col. F. H. Smith, (dis-
count off)..... 4 80
Alexandria—St. Paul's, "E. B. W.,"
Cavalla..... 10 00 14 80

SOUTH CAROLINA.

Charleston—Chinese Ed. Soc., by
Mrs. Adelaide Gibbes..... 300 00
Through H. Truscott, Esq., R.A.
St. Philip's, Af..... 24 00
Month M. Lee..... 1 78
St. Paul's, Radcliffe Co..... 50 00
Ed Lowndes, Chi..... 25 00
Columbia—Trinity, Af..... 8 56
Trinity, General..... 8 00 417 34

GEORGIA.

Montpelier—Lad. Miss. Soc, Greece 10 00
Augusta—Geo. Parrott, ed., Af..... 40 00 50 00

OHIO.

Staubenville—St. Paul's, Af..... 12 00

MICHIGAN.

Detroit—S. S. St. Paul's, Cavalla.... 25 00

MISCELLANEOUS.

Canada W—Thornville, Mrs. G. Mortimer, \$5; do., Mrs. Fry—both
by Rev. Dr. Whitehouse, \$2.. 7 00

Total 15th August, to 15th Sept..... \$853 99

Total 15th June, to 15th Sept..... \$670 46

The Treasurer has received and remitted to Bishop Southgate, since 15th June, the following:

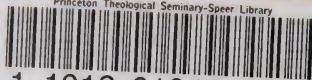
Rev A. C. Cox, Hartford..... 50 00
R. H. Gardiner, Esq., Gardiner.. 10 00
Bishop Burgess, "..... 10 00
Trinity, Newark, N. J..... 3 00
Members of Foreign Committee. 10 00
St. Michael's, Bristol, R. I., Rev.
J. W. Cooke..... 20 00 103 00

Sept. 25.

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